

property of married persons is offered as a case in which the German mores were never overcome.¹ A compromise was struck between the ancient mores and the new ways, which the Roman Catholic religion approved,

88. Variability. No less remarkable than the persistency of the mores is their changeableness and variation. There is here an interesting parallel to heredity and variation in the organic world, even though the parallel has no significance. Variation in the mores is due to the fact that children do not perpetuate the mores just as they received them. The father dies, and the son whom he has educated, even if he continues the ritual and repeats the formulae, does not think and feel the same ideas and sentiments as his father. The observance of Sunday; the mode of treating parents, children, servants, and wives or husbands; holidays; amusements; arts of luxury; marriage and divorce; wine drinking, — are matters in regard to which it is easy to note changes in the mores from generation to generation, in our own times. Even in Asia, when a long period of time is taken into account, changes in the mores are perceptible. The mores change because conditions and interests change. It is found that dogmas and maxims which have been current do not verify; that established taboos are useless or mischievous restraints; that usages which are suitable for a village or a colony are not suitable for a great city or state; that many things are fitting when the community is rich which were not so when it was poor; that new inventions have made new ways of living more economical and healthful. It is necessary to prosperity that the mores should have a due degree of firmness, but also that they should be sufficiently elastic and flexible to

conform to changes
in interests and life conditions. A herding or an
agricultural
people, if it moves into a new country, rich in
game, may revert
to a hunting life. The Tunguses and Yakuts did
so as they
moved northwards.² In the early days of the
settlement of
North America many whites " Indianized " ; they
took to the
mode of life of Indians. The Iranians separated
from the Indians
of Hindostan and became agriculturists. They
adopted a new

¹ Sec. 86.

³ Hiekisch, *Titngusen*, 31; Sieroshevski, *Yakuty*^ I,
415.